shops to supply her with goods, but took a special pride in buying each product from the town where the best quality of it was manufactured. She could do this either by my father's being posted within its district, by going there on a pagoda-visiting expedition, or by having relatives posted there; and a survey of all the household possessions I can remember makes a cross-section of Burmese crafts. All our blankets were Burmese *saungs*, good stoutly woven cotton pieces, about 7 feet long and 4½ feet wide. We had single ones of red, black and yellow stripes which looked very bright and barbaric; they came from the Chin Hills. We used these in the hotter months. During the colder months we used thicker *ok-saungs* which we got from Pakokku; they were 14 feet long and used doubled, with a fringe at both ends. These were woven very strong and white, with bold red stripes on them in pleasing combinations. All these saungs washed more and more beautiful to our childish eyes. My mother had a big collection of them in wooden chests and some of them have lasted 30 years and are still beautiful.

She was also very jealous of her collection of *hpyas*, mats for sleeping or sitting on, woven closely of the fibres of a reed called *thabaw*, or, finer still, of the outer skin of a grass-like plant, the *thin*. These light and flexible mats or *thinbyu* came from Laymyethna, "The Town of Four Faces". They were equally smooth on both sides and had velvet borders piped on, broad at one end and narrower at the other, to distinguish the head end for nobler use, and to be sure of always resting the feet on the same ignoble end. We had them in big sizes for the beds and for afternoon naps on the verandah, and smaller sizes for prayers and for visitors to sit on. My mother kept them in rolls, five or six rolled together according to quality, covered with a cylinder of ticking and stood end up along her dressing-room.

Although we used imported crockery for the table we could not do without Burmese pottery for other purposes. Water-pots and goblets of light pottery from Twante, near Rangoon, were necessary to keep the water cool. There must be special pots for the altar water, for washing faces, for drinking water (in which pot, however, we kept a sand filter bought from Rangoon), and goblets in all bedrooms. For baths we had big black voluminous jars from Upper Burma, of a less porous pottery with a salt glaze on it, about 30 inches high and wide-mouthed. Smaller ones like these were kept for pickling mangoes and other green fruits. In the kitchen also, the modern aluminium pots would not do for such purposes as cooking acid leaves and fish curry that had tamarind in it; an earthen pot was always used for *chimbaung*, roselle leaves. Moreover, the *salaungbon*, or cover, of an earthern pot can always be used for baking fish paste, a daily

511 necessity, by pressing the paste flat on the inside of the cover and
• 415 putting it over the fire; the top knob of the pottery always remains cool
252 enough to be touched by the time the paste is baked. On festival days
415 my mother bought dozens of little earthern dishes, no bigger than an
372 English coffee saucer. They were called *hsi-mi-khwet*, oil-flame dishes,
527 in which we burned lights of cotton wick and kerosene, and lined veran-
511 dahs and window-sills with bright fairy lights in the night breeze.

We had stoneware in the house too. The *kyaukpyin* is a flat circular piece of stone for grinding the bark of the *thanakha* (*limnoria acidissima*) tree, to use as a cosmetic. It has a canal all around to receive the ground paste. Kyaukpyins can be bought in all varieties and sizes in any bazaar, but my mother always got hers through the headman of Salé village, in Upper Burma, where they use a particularly suitable kind of rock which is durable and yet helps to make the paste smooth. We had some beauties, heavy pieces of about 14 inches across, a square around the circular canal, with carved figures on the corners and the ponderous legs. With the right quality of bark the ground thanakha fell in a smooth golden flow into the canal. Formerly, all women used this cream as the sole substitute for powder, letting it dry on the face and whiten it, but the sophisticated ones now use imported powder as giving a less artificial appearance.

511 324 412 303

302 Yet even the most ardent Max Factor fans cannot give up thanakha entirely for its great value lies in its astringent properties; it would have great success with European women who use mud-packs, because it acts like a mild and pleasant mud-pack. It also has cooling and refreshing properties, it is fragrant; older women apply it over the entire body after their baths, like talcum powder. My mother says it smooths the skin and, indeed, victims of smallpox who are left with deeply marked faces, have their skins smeared with thick thanakha many times a day, and after a few months there is a definite improvement. The thanakha bark is the most used, but barks of the red and white sandalwood and other trees (*nethapyu, nethani, kalamè, a-hmway*) are more fragrant and used on the body. Bad bark from the bazaar grinds gritty and dries patchily, but special consignments come from Myingyan and Pakokku, cut into six-inch lengths from branches two inches in diameter. A daily task of the girls in each household is to grind thanakha, and the commonest sight is a girl on a verandah with a kyaukpyin, a mug of

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326 412 or bamboo, iron-bound or tightly whipped to prevent splitting. In the form of a shorter dalwé, with or without a point, it is used as an all-round implement in house-building. With this bamboos are hewn, split open and slit into widths, boards of bamboo or planks are chopped for floor-boards and timbers are hewn for posts. The short, broad-ended *dahmas* are used for heavy chopping and were the general choppers for meat and firewood in our kitchens. The dahma is a stout iron blade faced with steel. Lighter paring knives called *damauks* are also produced. Thus a Burman in a village normally carries a dah of some sort tucked into his waist as he sallies forth perhaps to find some firewood, house-building material or an enemy. The Shan people also had long murderous-looking dagger knives called *damyaungs*.

The iron-workers of Magwe sent us scissors which my mother preferred to stainless steel ones because they could be oiled and sharpened throughout a lifetime, and because they had inscribed on one blade her name and on the other "Health and wealth to you". We got our betel-nut crackers from there also; these had a blade on one arm, to cut as well as crack.

276 • 418 511 Our house, like every Burmese house, kept a betel box always ready for visitors. The box had a top tray with little cups or boxes for the chopped areca nut, orange peel, spice seeds and lime, and a bottom compartment for fresh betel leaves of the betel vine (*piper betle*). A deep cover fitted the whole box. Grown-ups smeared lime on a leaf, wrapped nuts and spices in it and chewed it, spitting out the red juice which is too strong to be swallowed. Betel has an astringent action in the mouth and by promoting the flow of salivary juices it aids digestion. Our betel boxes were of richly carved silver, with embossed designs of elephants, princes riding on horses in the forest, heavenly male and female spirits, all looking very alive. Silver carving is one of our show industries; the silversmiths at Mandalay and Moulmein produce handsome bowls, boxes, dagger handles and various other objects bought by foreigners. Burmese people do not have the custom of buying *objets d'arts* for their houses, but the articles of daily use which they like to have of good quality and pleasing designs are the real inspiration of these traditional crafts of Burma. The silver used ranges from rupee fineness up to the pure metal called *baw*. We had silver bowls, *ngway-balas*, of all sizes, smaller ones for drinking, bigger for pouring the bath-water, and enormous ones about twelve inches across for holding gifts to the monks on festival days. Sometimes my mother used these to hold *taik-pan*, the flowers of the honolulu creeper, for the drawing room, but she always preferred a religious use for such noble and valuable objects. I liked all these bowls very much; they had good proportions, round the rim and base was a border of formal scroll

326 412 531 511 [253]

design and, within this chaste frame, the elephants, princes, trees and *nat* spirits waved and bounded in profusion. At the base of each bowl was a felicitous salutation inscribed on a smooth ground. 326 412 531 511

Lacquer is another industry now turning out cigar and trinket boxes, table mats, bowls and other articles for the modern market, but also continuing to supply all Burmese households with objects for daily use. When my father was stationed at Magwe, we went up the river to Pagan and from there by bullock cart to the village of Nyaung-U where the best Burmese lacquer is made. A frame of bamboo strips woven closely is covered and filled out with a mixture of cow-dung and paddy husk, and given a thick coat of black *thitsi*, wood-oil. Traditional designs are engraved on this when dry, and successive coatings of thitsi mixed with colouring are put on, the bowl being allowed to dry and turned on a lathe to take off the colour not required in the pattern in between each coating. The finished product is polished smooth and so flexible that a bowl can be bent till the opposite sides of its rim touch. We had lacquer boxes, *yun-its*, of great size to hold my father's turbans and my mother's scarves, round ones to hold combs and tresses for my mother's hairdressing, drinking mugs, betel boxes and many others. We had *kyauk-ka*, a more solid lacquer of plain red and black, for food carriers, with plates and cups to match. 322 415 531 [438]

Wood seems part of the fabric of the Burmese craftsman's being. The wealth of the forests which provided teak, pyinkado, ingyin and a host of other woods for lasting structures; the perfect medium they afforded to the chisel, gouge and mallet of the carver, and the traditional forms of architecture which offered vantage points for the display of superb craftsmanship all combined to make wood-carving the most lively of Burmese arts. But wood-carving cannot be seen to advantage in domestic articles; we had carved wooden frames for photographs of monks and of Grandfather, carving on the screen which walled off the altar room, but Burmese carvers in wood had never devoted their talents to the cutting of small articles. Teak and *yamanè*, the two woods usually carved on, have a coarse grain in which fine detail cannot be rendered. Beginning from the days when the tradition was to reserve carving for the wood of sacred structures only—palaces and monasteries—the craftsman had put all his skill into animating the gables and eaves of tiered monastery roofs, palace walls and ceilings, with a riot of living ogres, nats, dancing spirits and birds surrounded by leaves, flowers and scroll work which did not leave an inch bare. 322 314 531

Still, the village craftsman with a talent for work in wood does not lack scope in his rural surroundings. 322

around that we had meritoriously praised the Lord Buddha, and then touched the earth with the striker to pass the message to the spirits there also. These big bells may weigh up to 25 tons; the bell at Mingun is said to be the second largest in the world. They are all inscribed with lauds and invocations for the welfare of the donor. Gongs of brass are the bells of the town-crier; all announcements are punctuated with the striking of a gong. *Maung le htu tè* is the equivalent of "broadcasting it around the town". Much attention is paid to the melodiousness of gongs for the Burmese have a musical instrument called the *kyi-waing*, which is a circular frame on which graduated gongs are hung and beaten with a knobbed stick to harmonize with the rest of a Burmese orchestra.

There were numerous other objects for which my mother would never accept a substitute from English shops because they did not cater for our ingrained customs. Soup never tastes right when eaten with a metal spoon—we always used Burmese china spoons bought for about one anna each; rice is not to be stirred with a metal utensil either—the Burmese wooden ladle for this is the *yaung-ma*, the same word as for sister-in-law, the stirrer of trouble. There were, of course, particular places in Burma which supplied particular articles of dress, but I took an interest in this only when I was grown up.

What delights me is to find now that, in the imported things about the house also, all minkadaw households bought a standard type. This was probably due to the enterprise of Messrs. Rowe and Co., a Rangoon firm selling general goods, which established branches in all district towns to provide officers with anything they could not buy in native shops. We all bought Gold Medal camp chairs and camp cots from Rowe's. We bought durwan's kerosene lamps for bedrooms, Storm King and Petromax lamps with incandescent mantles for sitting and dining rooms, we bought crockery which came out in three or four good standard patterns, with an adaptation from the orthodox English dinner service to provide soup and curry dishes suitable for Burmese meals. We got cane furniture made in the local jails, odd chairs and always the half-wood half-cane stores box to serve on tours, and the long basket trays in which my father's files and papers would come home and go to the office every day, on the head of the *chaprassi*. The *hpas*, soft expandable cane boxes in which Burmese people pack their bedding when travelling, were always covered with green canvas from Rowe's. With these hpas, matching the Gold Medal camp cots and chairs, the boxes from the jails, a clerk and two or three girls looking after the children, and a general air of solicitous attention from the people around, no one could mistake an a-so-ya government official's family on its touring travels.

2:Scott G-5 (1870's-1909)1910 APl Burma
Burmese AP4

It rounds a girl's mouth a good deal when she puts it in. In the manufacture of it chopped tobacco leaves and pieces of the stem of the tobacco plant and the pith of the oh'nè, a species of Euphorbia, are the chief ingredients. Very often these are boiled with palm-sugar and allowed to dry before making up. The cover is made of the leaf of the teak-tree, or of a tree called the thanat, the ends being tucked in at the point. A piece of red raw silk fastens it at the end put in the mouth, and some broader pieces of pith are put there to give it stiffness to the lips. The finer kinds, such as were only used in Upper Burma in the palace, are rolled up in the thin white inner coating of the bark of the betel-tree. The cheroot has an ash like a cinder, and usually burns holes in the clothes of an Englishman the first time he tries it. Laid down thoughtlessly on an oily mat, it is a fruitful cause of fires. All Burman ladies are adepts at rolling cheroots, and a dozen or two of them form a common present to favoured swains.

Chewing betel is sometimes carried on simultaneously with smoking, but most people prefer to economise enjoyment, and only chew in the interval between smokes. Chewing is hardly an exact expression, and the use of it frequently leads the experimenting Briton into the unpleasant predicament of having all the interstices between his teeth choked up with little fragments of the nut, which, with their indescribable aromatic flavour, stimulate the flow of saliva for hours afterwards. The Burman splits his nut in half, smears a little slaked lime, usually white, but sometimes tinted pink or salmon coloured, on the betel vine leaf, puts in a little morsel of cutch and tobacco, and then rolls it up and stows away the quid in the side of his mouth, occasionally *squeezing* it a little between his teeth. It is as well to be very cautious with the lime and cutch (the juice of the *Acacia catechu*) the first time you make a trial. The latter especially is very astringent. One variety of the nut, called the Taunggu betel, has effects very much resembling intoxication. Chewing kôn-thi is an unlovely practice. The Burman has none of the delicacy with regard to a spittoon which characterises the American, and these articles require to be of a very considerable size. The monks are perhaps

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statuary are to be seen, besides abundance of chairs and tables, and occasionally bedsteads, while clocks, kerosine lamps, looking-glasses, and lounge chairs are universal. But it is very different in the village houses. There is practically no furniture at all there, for a chair is of no use to a jungle Burman, and without chairs tables are equally useless. Consequently all that is to be seen in a village house is the goodman's box, and a few woven mats and hard bamboo pillows to sleep on. Cots are not used, for one of the Ten Precepts, to be kept on duty-days, is that one must not sleep on a high place. The only furnishings visible are the mats rolled up during the day with the rugs or blankets which serve for bedding. The mats themselves are probably home-made, manufactured from fine strips of bamboo, the best being those with the polished silicious surface outside, which stand any amount of work. Softer, finer articles are made from the skin of the theng, a species of rush, which takes a black dye, and is often worked into patterns, but no one has anything more elaborate, and indeed nothing better could be wished for. A cooler bed could not easily be found. In the country, also, the cooking place during the rains is in the house. During the fine weather culinary operations are carried on in the open air, behind the premises. The cooking range is nothing more than a box, two or three feet square, and six inches deep, filled up with earth or ashes, and on the top of this the wood used as fuel is piled. The cooking utensils and the dining service are equally simple. The former consists of nothing further than two or three earthen pots with lids to them, and a wooden spurtle to stir the contents with. Close at hand is a jar full of water, with a ladle—half a cocoa-nut with a handle through it. These are all the kitchen appliances. In place of table there is a huge round dish of lacquered wood, called a byat. These byats are sometimes as much as three feet and more in diameter, and on them is heaped up in a gigantic pile the rice, while the curry is served in little bowls disposed round about. A young couple have, therefore, no ruinous expenses when they set up house. The inventory of effects necessarily is soon made.

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Outside the house there is not much more to notice.

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every household in the town is occupied in the trade, is there any attempt at regular planting of nurseries. Nevertheless it is plentiful enough, and affords a magnificent spectacle when it is in flower—a huge forest tree covered so thickly with creamy-white blossoms that the leaves cannot be seen. The flowers have a fragrant scent not unlike that of apples, and the needy and practical Burman often makes a very acceptable curry of the buds. In full-grown trees the average height to the first branch is thirty feet, and the ordinary girth six feet from the ground is nine feet. Charcoal-burners have a predilection for the wood, which would not meet with approval in Japan; and it is much used for anchors and tool-helves, being very close and fine-grained. It is too heavy to float when green, but dried it is not particularly weighty. The sap may be collected at all times, except when the fruit is on the trees, from Pyatho to Tabaung—the first three months of the English year. Then it is thin and does not produce such a brilliant polish. The mode of collection is simple enough. Incisions are made in the stem, and the sap trickles into bamboos placed to catch it. When it is to be kept any time there must be a depth of two or three inches of water on the top, otherwise it would dry up and become solid. The water, however, does not improve it. The best varnish, called thi'si ayaungtin, is that which has been just drawn from the tree; the second quality contains twenty-five per cent of water, the inferior as much as fifty.

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The articles lacquered are chiefly drinking-cups and betel-boxes, the latter consisting of a cylindrical inner case, in which are fitted two or three trays for holding the lime, betel-vine leaves, cutch, nuts, and other ingredients for betel-chewing, the whole covered by an outer lid reaching to the bottom of the inner case. Ordinary kôn-it, betel-boxes, are three or four inches high and two and a half to three in diameter. Articles of the same shape are made of all sizes up to a couple of feet or more in height, these last being used for holding clothes and women's working materials. The bi-it, ladies' toilet-boxes, are often the most delicate and carefully worked. The actresses always carry splendid specimens about with them to contain their combs, oil, scent,

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the white lead and thana'kha for the complexion, and a few tresses of false hair. Other articles are the pyramidal tamin-sa-ôk, used for carrying food to the monasteries and the pagodas, fashioned somewhat in the style of the sacred spires, of five or seven roofs, and of all sizes from eighteen inches to the huge things, the height of a man, which the king sent under the royal umbrellas to the Arakan pagoda in Mandalay. Byat, platters of all sizes, up to the gigantic circular tray as big as a small table, used for dishing up the family dinner, are always made of wood, like the Japan ware. The people do not think much of them, and they are therefore almost always quite plain, either black or red. There is no inferiority to the Japanese in capacity for sketching fantastic designs. The future may see great developments in this branch of the art, but at present it is practically untouched. It is unfortunate that enterprise so far has taken the form of making "peg" tumblers and cigar-cases instead of developing national forms.

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The process of manufacture is as follows: Little basket-like boxes of the required shape and size are woven of fine bamboo wicker-work, upon round chucks of wood prepared and firmly fixed for the purpose. The bamboos used, which are usually split and cleaned by the women and children, are of different kinds, that called myinwa being the most highly esteemed. Similarly, the yet, or woven basket-work, is of different degrees of excellence, the kyaungleinyet being the finest. Some of the Shans and better workmen at Nyaung-u are celebrated for the delicacy of their work. On this is then evenly applied with the hand (so that the slightest particle of sand or dirt may be at once detected) a coat of the pure wood-oil. This is then put away to dry—not in the sun, which is apt to pucker and blister it, but in a cool airy place. Some careful workmen have often an underground room prepared specially for the purpose. After three days it is quite dry and hard, and is then liberally and evenly covered over with a paste called thayo. This is made in a variety of ways, the commonest being a mixture of finely-sifted teak sawdust, thi'si, and rice-water. But instead of the sawdust, or often mixed with it, finely-ground bone-ash, or paddy-husk burnt and strained through a cloth,

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Burmese AP4

and the odour of the fruit may be realised by eating a "garlic custard" over a London sewer; others will be no less positive in their perception of blendings of sherry, noyau, delicious custards, and the nectar of the gods, while a somewhat objectionable smell is regarded as doing no more than suggest, or recall, a delightful sensation. I am not aware that any Englishman has been equally enthusiastic with regard to balachong, but there is no doubt that ngapi seinsa ["raw-eaten fish-paste," so called because it is fit for consumption without being cooked] is identical with this much-used substitute for anchovy sauce, and is often brought direct from the Burman bazaar by Madrasi butlers, who declare it has come all the way from Penang, and charge correspondingly.

Of ngapi there are three main kinds — ngapi gaung, taung-tha ngapi, and ngapi seinsa. Each of these has its special varieties, getting their names from the township where they are prepared, or from the species of fish used in their manufacture.

Ngapi gaung, or whole ngapi, is the most prized and the highest in price. That made at the village of Payāgyi, in the Angyi circle, not far from Rangoon, is celebrated from the rocky promontory of Modain, with its golden pagoda, to the barren solitudes of Mogaung, the Burmese Siberia. It may be made from any kind of fish, but the varieties preferred are the nga-ku, an amphibious, slimy fish, found in ponds and ditches wherever there is plenty of mud, and something under a foot and a half in length; and the nga-gyi, a fish very similar in general appearance and size, but called by the English the scorpion-fish, and very much dreaded for the wounds it causes with the pectoral spines. The great object in the preparation is to keep the fish quite whole, not so easy a matter as would at first appear. The process is as follows: A great mass of the fish, some of them only half dead, are thrown together into a big wooden mortar, and a man stands over them and works about with a curious cleaner made of a bamboo, the end of which has been slit and frayed into a kind of stiff brush. By this means it is surprising how soon the fish are scaled, and how effectively it is done. The larger specimens are, however,

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almost always cleaned by hand, the shoulder fins and the tail being also removed. They are then thoroughly rubbed with salt and tightly packed in bamboo baskets, each of which is well weighted down. They are thus left for from twelve to twenty-four hours, the superfluous juices of the fish straining out at the bottom. Then they are cautiously taken out one by one, well rubbed with salt again, and laid out on a mat in the sun to dry. On the second day they are equally carefully packed away in huge earthenware jars with abundance of salt between the layers of fish. These jars are then put away—no easy matter with some of them, which might have served to conceal the forty thieves of the *Arabian Nights*—in as shady and cool a place as can be found. Gradually the liquid rises to the surface and evaporates by degrees, leaving a layer of solid salt on the top. Sometimes this fish-brine becomes alive with maggots, when the fish have not been sufficiently pressed, or have not had enough sun. When this occurs the liquid is drawn off the top and more salt is added, but in no case are any of the fish rejected. Usually the fish are ready for the market in a month's time, and will keep as long as may be wanted. They are eaten roasted, or fried somewhat in the same way as the "Bombay ducks," well known to the Anglo-Indian gourmand; sometimes also they are made into curries, the cook taking as great care as the manufacturer to keep them quite whole. The salt used is in many places, such, for example, as the Angyi township, made on the spot. The soil there is strongly impregnated with salt. Water is run through it after the ground has been ploughed. The water is then collected in a tank, whence it is taken to pots, placed over furnaces, and evaporated to dryness, and the salt obtained is piled on sloping boards so that the bittern may run off.

A specially esteemed variety of the ngapi gaung is that called the nga-tha-lauk, after the fish of the same name, the hilsa, or "Indian salmon," which would be perfect, were it not supplied with bones all through its body, seemingly utterly irresponsible and unconnected with the spine. This handsome fish, silvery, shot with purple and gold, is not scaled, nor are the head, tail, or any of the fins removed.

It will be noted that most of 342
the living takes place on the downstairs floor where the bedrooms and [512]
the porch are located. The altar is also located downstairs [778].

U Myaing explained that the altar should be upstairs but it was more convenient downstairs. The posts on which the house rests rise a few feet above the ground. In all there are about 15,050 cubic feet enclosed by the house. Of this amount 1450 cubic feet are used for sleeping quarters for the family, 729 cubic feet is devoted to religion in the altar room, and 800 cubic feet is used in the kitchen for preparing food. The rest of the space is for social functions including visitors and relaxation, with some space used for storage.

In Pathee there were no beds and no chairs except for one deck chair 352
which had been handed down to U Myaing from his father. There were [428]
however, five small stools about four inches high and measuring about 12" by 6". These stools did not have four legs but instead were made of one flat board hammered onto two boards laid on their ends. They had one four legged stool measuring 2½ feet by 1½ feet and about 8 inches high. This was utilised as a chess board. (U Myaing and three or four [524]
others played chess four or five times a month in the afternoons. Their house was the only one in the village to possess a board and chessmen, U Myaing having received it from a cousin.) There was another stool about two feet high and one and a half feet square to hold the KYAUK KAR [415]●
food carrier.

There were also two round Burmese tables. The smaller one was about three feet in diameter and one foot tall. Ma Aye Myaing could not estimate the diameter of the larger one but she remembered that eight men could eat at a time at this table, and that people who gave charities often came to [426]
borrow it for that reason.

There was a three legged stand for holding two water pots. The pots were placed on two horizontal triangles formed one about two feet above the other by the peices of wood holding together the three upright feet of the stand. This stand was made by U Myaing at home.

They also possessed two cupboards both of which had been handed down to U Myaing by his father. The first one, used for holding clothes, was [428]
three TAUNG high, two and one half TAUNG wide and little less than one

a bamboo frame extending for about eight feet. The interior of the house contains piles of small boxes in which the bones and ashes of the P.V.O. dead are stored. Consequently no one lives inside. Seven families live under theeaves on three sides of the house along a narrow strip nine feet wide. The area is divided into a number of rooms "6 TAUNG square - the same room size as in the Pathwe house." U Myaing's family occupies 2½ such rooms at the corner of the building. The head space varies from 8 feet against the wall of the house to less than two feet at the edges of the eaves. A break in the eaves forms an entrance at the corner. Figuring one room to be equivalent to a 6 foot square room 3½ feet high, we arrive at a total of 315 cubic feet of living space for the 2½ rooms.

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One and a half rooms are covered with a slightly raised bamboo floor on which U Myaing and his family sleep. A space 6' long by 2' wide is used as a work area and for social purposes, but this is not rigorously claimed, since the adjacent family frequently uses it as a storage space. In speaking of the refugee camp quarters U Myaing says:

> "It is very narrow (cramped) here. We eat and sleep in the same place. At Pathwe we kept 2 rooms separately to sleep in. Our house there was very wide and roomy. Here we sleep and cook all in one place."

[511]

The sleeping and eating area is separated from the adjacent family by a woven split bamboo partition about 5 feet high; at five feet three inches from the floor, a number of bamboo poles criss-cross to form rafters on which objects are stored.

Here the sleeping mats are rolled up, along with sleeping equipment which consist of U Myaing's wooden pillow, makeshift pillow of rag bundles, 1 holey woolen blanket. One mosquito net used by U Myaing and his wife is also suspended from these rafters. At the far end of the bamboo flooring, there are three baskets. One of these baskets contains the women's clothing; another contains rice. Two clay pots are at the side. The altar consists of a slant board placed on the wall above the sleeping area and equipped with a flower vase. The objects found in the cooking area are: "U" shaped fire area made by 3 bricks touching on edge, bamboo stool for Ma Aye Myaing, hollow bamboo blow tube for starting fire, cooking pots,

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352 TAUNG thick. The door had two leaves to it and one mirror. However, this cupboard had fallen into disuse as a receptacle for clothes; the family preferring to keep their clothing in teak boxes. The other cupboard had no mirror and was used to store crockery in. It measured 2 TAUNG wide, three TAUNGS high and little less than one TAUNG thick.

There were also two huge boxes both of which had been received as a bequest from his father. They were very heavy and needed two people to lift each of them. Each measured one TAUNG and five fingers long, one TAUNG broad, and one TAUNG high. Each had four legs two inches high. They were identical and both were used for clothing.

There was also a round table with four legs about two feet tall and with a diameter of two feet. This U Myaing bought in Rangoon for Rs. 3/8.

[291] [562] [651] A special basket was kept for storing women's HTA-MEINS (outer feminine nether garments). The Burmese do not allow mixture of women's and men's clothing. They had one of these baskets with lid in Pathee. It was bought in Pantanaw and cost them 12 annas.

353 ●415 The following bric-a-brac is reported:- a porcelain duck and a porcelain rooster which had been handed down for two or three generations and had been used as a receptacle for trinkets and other small articles; a glass elephant also about a hundred years old with drawers to contain trinkets.

The following items are containers which may be regarded as household furnishings: abetel box about a hundred years old with a diameter of about twelve inches; a clay water jug overlaid with porcelain, also a hundred years old; two huge vessels for HSOON, one costing Rs. 25/- and lasting twenty years, and the other costing Rs. 15/- and lasting 13 years.

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[796] These vessels were used when the family went to the KYAUNG to observe the sacred days. On such days HSOON for the whole family would be carried in these vessels. A KYAUK KAR food carrier woven of HMEE, (pith of the fibre used for mat weaving and overlaid with KYAUK KAR) cost Rs. 8/- and was used for about thirteen years. Five huge earthenware jars each 3½ feet in diameter and 3 feet high, and three small jars were used to store fish. Each of the large jars cost Rs. 30/- and the small ones cost Rs. 4/8.

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mortar and measurers, market basket, condiments stored in cigarette tins and quart bottles. A discussion on these subjects is found under the chapter on Food.

Details were secured on the following household items:

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SAUNG (blankets). Both THA-KA-LAT SAUNG (flannel blanket) and GUN SAUNG (Cotton blanket) are actually woolen blankets. (cost Rs. 25/-). Heavy cotton blankets are called CHI SAUNG . (cost Rs.15/-). Both are for individual use. In Pathwe U Myaing had one blanket of each kind which would last 3 or 4 years. In camp he has only the GUN SAUNG or Upper Burma blanket which he used for 2 years then brought from Pathwe . The females of the family had 6 cotton blankets between them (cost Rs. 12/ each). They brought 4 from Pathwe, two are "good ones", and two are "torn ones". The cotton blankets are supposed to last for 2 years according to Ma Aye Myaing. Intense love is indicated by the

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saying "we will go under one blanket", but double blankets are not known.

HMWE-YAR, (Enjoying place) mattress. It is a thin square cloth sack measuring 4 TAUNG on a side by 4 inches in thickness and stuffed with KAPOK. U Myaing had one at Pathwe which would last 7 or 8 years. It was made at home and valued at Rs. 30/-. Daw Aw Zar

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and the children shared a double mattress, a gift from her neice, in Pathwe but all sleep on split cane mats only in camp.

(KU DIN; raised wooden beds are rarely used in villages.)

GAUNG-ON, (head-lay) pillow. Pillows are made at home. Two may be made from 3 TAUNG (1½ yards) of cloth. They are cloth sacks filled with cotton and last 3 or 4 years - valued at Rs. 3/8 each. U Myaing had 2, and the females 8 at Pathwe. He used a wooden pillow made of small, raised board, while the females use rag bundles.

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HPYAR, Sleeping mats. Two kinds are used; a split TA BAW plant mat and a more finely woven thin plant with over 2 under 2 weave mat. They measure 6 by 3½ feet . The mats lasted two years and were woven at home. 4 to 8 mats were kept on hand at Pathwe; here 4 mats are in use.

AYAR-KIN (sleeping place cover) bed sheet: The bedsheets used in Pathwe measured 6' by 3½' and were made of cotton. Three were used by U Myaing and lasted a year; they cost Rs. 7/- each. Camp: none.

CHIN TAUNG, Mosquito net: One kind was made of fine netted

cloth, small enough to keep mosquitos out. The other kind was made of plain cloth to keep out the smallest insects. The nets are rectangular for a single bed, square for a double. They are suspended over the bed on a wooden framework and tucked under the mattress. Pathwa: three were used by the family and two kept in reserve. Each lasted 4 or 5 years. The reserve nets cost Rs. 60/- each, the others Rs. 40/- or 45/- each. Camp: one old one was brought from Pathwa, this is used by U Myaing and his wife. The rest of the family have none. Two are desired.

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TA-BYEI-SHE, broom: The hand broom is used to brush out dust and dirt from the floor of the house. It is about 2 feet long, 2 inches in diameter and consists of bent over by inches of stiff reeds bound at the top by a more flexible reed strip. The one used in camp cost 12 annas in Rangoon.

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Burmese Concepts about the Home.

The following Burmese ideas about the home were secured mainly from Ko Maung Than, my research assistant.

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The Burmese regard the KIN-YAR (home place) with great love, and as the most essential feature of life. The head of a family will frequently admonish: "My young ones let us remain with our nest intact and our eggs uncracked", this is also a common prayer. The ideal is to preserve the family home with necessary repairs in its original form. Wooden (teak) houses are preferred to bamboo. The husband and wife are partners in the ownership of the home which they start at marriage. Indeed, the word for "marriage" KIN-DAUNG-PYU (Home-separately-build) emphasizes the importance of building a home upon starting a family. In villages the mother and children spend almost all of their time in and around the home. Since the Burmese are especially sedentary, short journeys being unusual and infrequent events, the house is the spot where he lives and dies. It is furthermore his "castle" and place of security within which he is "ruler".

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Each house is under the direct protection of MIN MAHA-GIRI one of the 37 major nats of Burma. He controls the fortunes of the family and in return is revered. A coconut, the symbol of MIN-

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511 722 361 842 much of the Pathwe space was not vital in that it was used for social or storage functions only. 2987 cubic feet were used in Pathwe for sleeping, cooking, and religious purposes,-approximately 20% of the total amount of space. However, all of the space in the refugee camp was used for these vital purposes. About 1/10th of the Pathwe space for these functions was available in the camp. In commenting on the differences, U Myaing especially stressed the lack of space and the fact that all functions had to be done in the same enclosure. He did not seem particularly bothered about the lack of space for social functions or visitors.

There seemed to be no difference regarding costs of housing - non-existent in both cases beyond the original investment in Pathwe. Also there is no difference regarding use of land surrounding house. The reduction of space available for the altar from a six taung room to a place on the wall seemed to be regarded lightly. The Pathwe house was undoubtedly healthier with its windows and open space, and this handicap will be further discussed under the heading of health.

511 722 352 415 There is considerable difference in the house furnishings of the two places. The quality and the quantity of the objects in the refugee camp are considerably lower. The bric-a-brac (porcelain duck glass elephant, and porcelain water jug) were lost in Pathwe and regretted because of sentimental value. The earthen-ware jars used for storing fish have no use here and are not "desired", but the HSOON vessels would be useful now. These would cost about Rs. 25/- apiece here. The KYAUK-KAR food carrier is also desired and this would cost Rs. 10/- here. Mosquito nets for Daw Aw Zar and the children would certainly be desirable, but these would cost over Rs.30/- even if made from cheap plain material.

[264] The tables used in Pathwe are not found in camp since the family sit on the floor on the mats and hold their dishes in their laps, and one stool is used in camp and this by Ma Aye Myaing in preparing the food. Storage containers including cupboards and boxes have been dispensed with and their place taken by baskets in camp. The bedding in camp lacks the comforts of mattress and adequate mosquito nets and pillows. The point must be made however, that U Myaing's family is used to sleeping on hard surfaces and it may not be supposed that the

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quality of their sleep suffers to any appreciable extent. Americans who live in Rangoon suffer far more relatively from lack of "beauty rest" mattresses.

As far as the actual physical needs of the family go, the refugee camp situation does not seem to be far below an acceptable level. The Pathwe house gave space far above that actually used for physical needs. The answer here would seem to be that social obligations in Pathwe were much greater than here and the actual space fulfilled a real need there. Since such a demand is not present in the refugee camp, the lack of this space is not regarded as a privation. In general the refugee camp quarters are a compressed version of the Pathwe quarters and do not represent any true innovations. The family has been able to contract the quantity and quality of their needs, but their nature has not been appreciably altered. The pattern of "Home" has not been shattered, but has been contracted and its quality somewhat changed.

The town of Pantanaw was recaptured from the insurgents early in the month of December 1950. U Myaing and his family are considering whether or not it would be advisable to return home. It seems that the government has offered to send back those who are willing to return. Government offers them, in addition to passage money, other things such as mosquito netting, or so U Myaing thinks. But they are also hesitant and afraid and would like to remain for some time longer in the peace and security of the refugee camp. However, when the country settles down and things return to normal, they would like to return. They prefer Pantanaw because they find it much easier to earn money there. Here they find it more difficult to find work - and it involves harder labour. Also, the prices here are very high in comparison.

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Cooking and Eating Utensils

Ma Aye Myaing does her work directly in front of the fireplace in a squating position, often resting on the tiny bamboo stool. A few sticks of firewood, or brush, are placed within the three sided enclosure made of three single bricks on edge. A hollow bamboo tube about 10 inches long and 1½ inches in diameter is periodically used to blow the fire to a hot flame in lieu of a draft. The identifications of the cooking and eating utensils given below were provided by Daw Aw Zar and U Myaing in an interview in which photographs of the objects were used. 415● 252 [516] [352] [372]

HTA MIN O (cooking pot): This is an earthenware jar used for cooking vegetables and other foods. It is a round based globular form with outflaring rim. A wide conical shaped lid with flat disc knob for raising goes over the orifice. It is smooth, light tan in colour throughout and about ¼ inch in thickness. It is tempered with sand. A stamped design encircles the widest diameter on the body. This diameter is about 7 inches, height is 4½ inches. One or two are kept on hand (Pathes: several. Camp: one). They cost 5 annas each. This sand tempered, stamped, earthenware appears in the early European contact period (late 1500's) at Syriam (Orr, K.G. "Stratigraphy in Lower Burma" Ms. in preparation.) It is rapidly being discarded in favour of aluminum pots which are not nearly as cheap but do not break Traditionally this pot is used to cook rice. In speaking of its use Daw Aw Zar said: "We keep one or two, to boil vegetables and do other things to eat, seeing that there are seven people we have to cook (i.e. rice) with a big aluminum pot." [172] [178]

HIN O (curry pot): This jar is generally of the same shape as the one described above but is wider at the orifice (8 inches diameter) though about the same height. It is of the same ware type; has a wavy-line stamped design just under the rim. Ordinarilly equipped with a conical lid, this vessel had a flat aluminum lid. This vessel is used to cook curry. It was brought from Pathes, where it was bought at a cost of 6 annas. Number used in Pathes: several, camp: 1. [435]

LAPHET YE-OK (tea pot): The tea pot is also of tan earthenware and generally of the same ware as the cooking pots, with the exception that the surface was carefully scraped and slightly burnished. The body is globular, with thumb-like spout, and semi-circular clay handle. This pot was brought from Pantanaw, where it had cost 8 annas. [323]

SIN O (food storage jar): Whereas the cooking vessels are moulded by hand with the aid of a paddle, and lack glazing, the storage jars are glazed and have been made on the wheel. These glazed jars also have flat disc bases, and pear-shaped bodies with contracted necks and short, collar-like rims. In every way they appear to be a separate tradition from the cooking ware. The glaze is dark reddish-brown over a hard-baked purple-red core. The interior is thoroughly glazed but the glaze only covers the upper half of the exterior. The reddish-brown glaze is recent, appearing in ceramic collections of the last century in Rangoon (Orr, K.G. "Stratigraphy in Lower Burma", the Monkina Street section) being preceded by a yellow-black glaze in the early European period at Syriam. [172]

Salt saffron, oils, etc are stored in these jars. The one examined was about 4 inches in height and 5 inches in diameter. It came from Pathes and cost 3 annas. Number in Pathes several, camp: 3+ [251] [435]

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NGA-YOT-SON (Mortar): The mortar resembles an inverted truncated cone with a loop handle extending from the rim. It is made of the smeared-brown glazed ware described above. A teak wood pestle (GYESWE) is a rounded club about 15 inches long and 2 inches in diameter. Some are ornate with circular bands, but U Myaing's club is plain. It took him about an hour to make. The mortar was purchased here and cost 10 annas. Number of mortars in Pathwe: 1, Camp: 1. [531]

DAN O (aluminum cooking pot): The aluminum cooking pot is a wide cylindrical form with a flat lid. They are made locally. U Myaing's family had three in camp ranging in size from 10 inches in diameter and 4 inches high to 12 inches in diameter and 5 inches high. The vessels were used for cooking rice and curry. A pot holding 6 LON of rice costs Rs. 6/-. Pathwe number: several, camp: 3. [435]

DANGYIN LON (aluminum pail): One aluminum pail, cylindrical in form with a height of 7 inches and diameter of 6 inches, and wire handle, was used in camp as a container in hauling foods from market and in their preparations. It cost Rs. 2/8 in Rangoon. Pathwe: [435]

Miscellaneous containers: Several beer bottles and circular cigarette tins were used in camp to contain oils and spices.

SHWEN JAIK (Tiffin Carrier): A rectangular lunch box, or tiffin carrier, of aluminum was bought in Rangoon for Rs.3/8, Pathwe: Rs. 12/-.

KYWAY PAGANEYA (China Plates): A single broken china plate was used as a cover for the water jar in camp. This was one of three brought from Pathwe, where they cost Rs. 2/-. This is a special ware which was usually reserved for guests. In Pathwe, the family had enough for family use and guests on special occasions.

THAN PAGANEYA (enamelled iron plates): Two enamelled iron plates of shallow dish and bowl form (about 12 inches in diameter) were used in camp. These cost Rs. 2/- each. Pathwe: 0.

YAUNGWA (stirring spoons): Two spatulate bladed spoons with thin handles 12 inches long were used as stirring spoons in the preparation of food. The iron one was bought in Rangoon and cost 10 annas. The wooden one was made by U Myaing in Pathwe out of teakwood. It took him 2 hours to make it with a small knife.

ZOONE (eating spoons): Chinese porcelain spoons (KYWAY) and brass spoons (EYEE) were used indiscriminately to dip curry sauce over the rice. The Chinese spoons are boat shaped with high and hollow handles. The brass spoons are similar to European soup spoons The porcelain spoons were preferred aesthetically, but because the children frequently broke them, brass spoons were most commonly used. Cost and frequency: In Pathwe, 60. Camp: 8.
Food is commonly eaten with the fingers in all levels of Burmese society.

DAH (knife): The big knife used in camp for cutting fire-wood and other chopping jobs was about 1½ feet long including an 8 inch wooden handle bound in iron. The steel blade is curved slightly upward, has a square end and is used as a chopper frequently with two hands on the handle. The one in camp was bought "long ago" and cost Rs. 4/-. A small knife with a pointed steel blade was used for whittling and cutting in the preparation of food. Pathwe: 10, most for work in IN. Camp 2. [412] [435]

KAUK (pot rest): A hollow disc woven of soft reeds with a diameter of 6 to 8 inches is used to rest pots on - so that the carbon on their bases will not blacken the surface on which they rest. These are readily made by the women of the family. [285]

PYI PAING (Measurers): There were two of these containers, used for measuring rice in camp. The iron one had a hole in it, but was retained as a general container. It had been replaced by the wicker

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basket PYIDAUNG. Both cost a rupee. One does not seem to be preferred to the other except as getting them allows a bargain to be made. The form is that of a pear shaped body with a square base, measuring about 8 by 8 inches. The basket is constructed in the wicker technique with small, whole reeds. Pathwe: 2. Camp: 1. 252 [285]

CHIN DAUNG (storage basket): The form of this basket is a larger version of the measurers. It has, however, an open weave giving a checkered effect to the sides and bottom. It is used to store objects including food. At Pathwe this basket was used in working the NETS. The fish were scooped up, and later washed in them. The two used in camp were brought from Pathwe where they cost Rs. 1/4- Camp: 1, Pathwe: 15 for washing fish. 251 415 [435]

Winnowing trays: Shallow baskets about 2½ feet in diameter and 2 inches high were used as shifting and storage trays. The SAGAW has a rounded base; while the SAGAR has a flat base with fiber walls. Both are made of flat, wide-meshed reeds. The trays used in camp came from Pathwe where they cost Rs. 1/4 each. Pathwe: 1. 243 415

ZEE CHIN (Marketing basket): This basket is in the general shape of a cylinder, 1½ feet wide and 8 inches high, with open, flat reed sides and a semi-circular handle across the top. It is used to carry objects from market and to store them in the house. Pathwe: 2, Camp: 1. 415

U Myaing expresses the contrast between the camp equipment and that of Pathwe: "These objects in camp are barely sufficient. We have to live as we are. In our own district we had sufficient to nail in boxes. The extra ones were nailed in boxes and only enough were taken out for the seven people who eat. When visitors come, good ones are brought out. Plates for curry, plates for eating rice. There were various kinds." 415 511 178

Food Items

Ma Aye Myaing gave as complete a set of data on the food consumption of her family as she could. The following data is inclusive for the family of seven, both in Pantanaw and the refugee camp. Ma Aye Myaing decides what dishes to cook for each meal of the day, and she does this without any consultation with U Myaing. She does not ask him what he would like for each meal, although sometimes when he expresses a desire for a certain dish she sees to it that it is prepared. She has a free hand in deciding what to cook for each meal in the day. Definitions of the weights and measures used follow in a glossary. The data is organized under the headings of (1) Main dishes and raw foods, (2) supplementary dishes and TO-ZAYE (vegetables eaten with RICE), and (3) trifles. 262 [593] [128]

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and saffron are mixed with the dried and salted mangoes to make mango pickle. This pickle is eaten with rice. The mango is steamed to make it softer and easier to tear apart. THAYET-THEE-THANAT was eaten during three meals a month in Pathwe, where three or four pieces were consumed at each meal. One piece of mango pickle is about 1/6th of one mango. The pickle was made at home from mangoes that were obtained free of charge. The figures for consumption per meal in camp are the same, but here it is eaten more often - once in every two or three days. One anna's worth of mango pickle lasts two meals here.

MAYAN-THEE-THANAT (Marian-fruit-pickle: Bouea burmanica, Griff.): MAYAN THEE-THANAT has not been made once by Ma Aye Myaing. In Pantanaw no one made this, but in camp they have eaten some which they purchase from Indian women who come around selling it. Ma Aye Myaing does not know how Marian pickle can be made. Marian fruit is also eaten as a flavouring ingredient in dishes, after being sliced into halves and dried in the sun. Fish is chopped and washed, mixed with NGAN PYAR YE, pounded chillies, pounded onions, sessamum oil, water and dried marian. The main ingredient i this dish is fish, and the dried marian is just a flavouring agent. It serves as a flavouring in the NGA-CHIN-YE-HIN dish. Marian pickle is not desired by the family.

ZEE-YO (Plum jam: zizyphus jujuba, Lam.): Plum jam is bought from the sellers. It is eaten as a trifle in the daytime. One annas worth of plum jam weighs about 2½ ticals. In Pantanaw also ZEE YO sellers used to come around to the house; it was much cheaper there than Rangoon since one anna would buy 7½ ticals of plum jam. In Pathwe one tea-cup full weighing about 2½ ticals cost an anna and lasted one meal. ZEE-YO was eaten there only once a month. In camp it is eaten four or five times a month but the consumption per eating has dropped to ½ of one teacup, which costs one anna. One Burmese tea-cup is equivalent to about ½ the standard western teacup.

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[415]

THAYET-THEE-HSA-SKIN (mango-fruit-salt-soaked: mangifera indica, Linn.): Salted mangoes are eaten with rice as TOZAIK. It is buried in rice and eaten with NGAPI water. To make salted mangoes, wash the required amount of mangoes, mix with salt and place in large earthen-ware jars. After three days mix salt with water and place on the fire, and then pour the salted water into the jar so that the mangoes inside will be completely submerged. In Pantanaw one salted mango sufficed for one meal, and salted mangoes were eaten once every two or three days. They were salted at home, the cost of making 120 salted mangoes amounting to Rs. 10/- in all. The family has not eaten salted mangoes in camp "even once".

MAYAN-THEE-HSA-SKIN (Marian-fruit-salt-soaked: Bouea burmanica, Griff.): Salted marian is prepared in the same manner as bove. In Pathwe marians were obtained free and salted at home. 1000 marians could be salted for one rupee. Six marians were eaten at each meal, and they were eaten almost every day. Salted marians have not been eaten in camp at all by the family.

NAN-MAT-YO (pinnapple jam: ananas sativa, Linn.) has never been made by Ma Aye Myaing. She buys the jam from sellers who come round It can be eaten either by itself or with plain tea in the afternoons. In Pathwe village it was not eaten at all, and in camp they have had it only once, when they ate 5 ticals of jam worth four annas.

THAYET-YO (Mango-jam: mangifera indica, Linn.): It is bought from sellers and usually eaten in the afternoons as a trifle. It has not been eaten at all in camp. In Pantanaw mango jam was made once every year. Mangoes were obtained free and four annas worth of sugar gave ten or fifteen ticals of jam. One teacup was consumed at every eating.

OH-YO (coconut-jam: cocos nucifera, Linn.): Coconut jam has to be bought by pieces. They are usually of nice colour and square in shape. One stick measures 2" by 1½" by ½". They are made by mixing sugar with water and placing on the fire. Coconut scrapings are added, and when the liquid solidifies the hard coconut jam surface is cut up into separate pieces. OHYO was not eaten in Pathwe. In camp it is

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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48. FOREST KYAUNG.

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ates the incumbent, regularly undertakes the support of the *pôndyl*, and frequently of his sojourner *yahán* as well. The food, which is the best of its kind, is brought every morning by the daughters and young children of the supporter, or, in the case of joint support, by children of the leading families in turn. An ornamented vessel is used, having a tall finial to the cover (*ôt*). The supplies are received by the lay scholars or the novices, and by them served to the *yahán*. The principal meal is taken shortly before noon, for no food may be eaten after that hour till the following sunrise. Water may be drunk and betel chewed at any time. Tobacco-smoking is discountenanced, especially in Burma Proper, where the religious views are strictest. Burma furnishes the standard both for scholarship and practice, and trains most of the incumbents of the monasteries of Pegu. Scholars and novices may prepare food at the monastery from raw supplies. These the *yahán* may not even handle. Hired labour (*kappiza dayaka*) may be attached to the monastery by the supporter for the preparation of food and other services. In some cases lands have been dedicated for the maintenance of monasteries and temples. But the *yahán* have no concern with their administration. Supplies of raiment, chattels and food are dedicated to the use of the recluses when the distinction of their presence is solicited, especially at *shinlaung* fêtes and funerals. The annual provision of raiment (*kathin thingán*) is made between the months of *Thadindyut* and *Tasáungmón*. The offerings of necessaries are supplemented by accessories of every sort —books and writing materials, mats,

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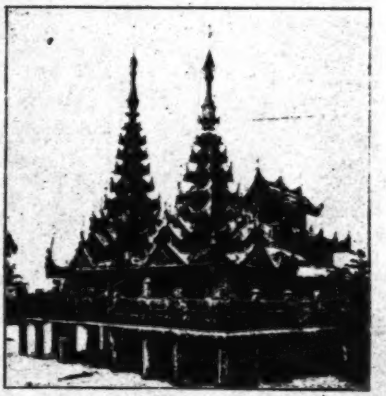

50. VILLAGE KYAUNG.

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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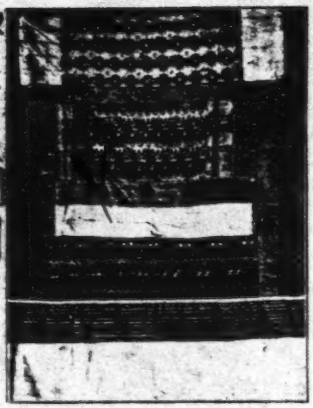

132. BURMESE SILK CLOTH PATTERNS.

pot. The Burmans bathe in the morning or evening, and not in the heat of the day. Men and women bathe in their clothes and at the same places.

Burmans will travel far to a source of good drinking water. It is stored in porous earthen pots with covers, in which it settles and cools over-night. Rain-water is saved for other uses and stored in large glazed jars (*sin-ô*). A cocoanut ladle is used for dipping the water out, to avoid disturbing the sediment. In the rainy season the river water bears a heavy silt and has to stand for hours. Spring water is scarce owing to the distance of the Burman settlements from the hills. The ordinary sources are rivers, wells, and tanks. In the moist region the subsoil water comes up to, or near the surface during the rains, and in the drought sinks twenty or thirty feet. In the dry zone it is sometimes necessary to dig one hundred feet for water. Wells are generally fenced and protected from return and

133. THE SPRING.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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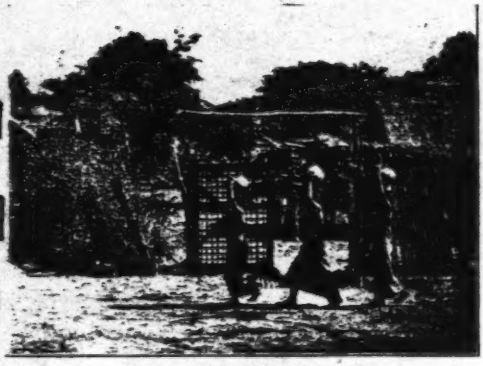

137. CARRYING HOME THE WATER-POTS.

fuel is required only for cooking and in manufactures.

Rice is the staple of every meal, except in the dry zone. The millet and sorghum which there take the place of rice are cooked in the same way but need longer boiling. "A rice-boiling" (*ta-ô-dyét*) is the common phrase for an interval of about twenty minutes. After washing in several waters, rice is put to boil in an earthen pot with enough water to cover it, and boiled till the grains are quite clear. The rice-water is poured off, and the rice is put back on the fire to steam. Rice is cooked fresh for every meal and is eaten hot. A relish is made to eat with the rice, consisting of a watery stew of fresh greens or of pulse. The fat used is sesamum oil (*hnan-zí*). This curry is seasoned with turmeric (*sanwín*), capsicum (*ngayôtthi*—chilli), and either salt-fish or *ngapí* (p. 92). Fresh fish, prawns, or meat are added if available. In default of cultivated vegetables, wild greens of all sorts, bamboo-shoots and sprouting leaves, are used. Pickles of lime and other fruits are used as separate relishes. There are two meals in the day, both of the same nature. The morning meal is eaten at about nine o'clock, the other before dark. Meals are taken by the household in common. The housewife or daughter gets mats ready in the *kyaunzing* and places in the centre a *byat*—a large, deep, wooden platter, lacquered red—into which she turns out the cooked rice (*tamín*). In the middle of the rice is set a bowl with the curry and a spoon. The family squat round the *byat*, or if a large household round several.

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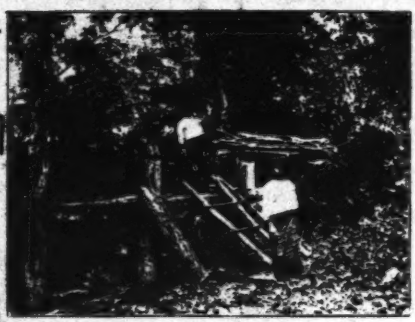
138. STAND FOR THE DRINKING-WATER.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



140. FETCHING IN FUEL.

In the villages the passing traveller is invited to join in the meal. Everyone in turn ladles gravy from the bowl on the rice in front of him and mixes and eats it with his fingers. Before and after eating, mouth and fingers are rinsed. After the meal a drink of water is taken. Fruit is eaten after meals and at odd times. The importation of delf crockery and enamelled ware has been going on for a long time.

Betel (*kun*) is taken at all times except at meals, and tobacco is smoked by men, women, and children (No. 21). The betel-box plays the same part in Burman sociality as the snuff-box still does in parts of Europe. The chew of betel is made up of the fresh leaf of the betel-vine (*kun-yuć*, No. 409) smeared with moist slaked lime (*tôn*) and folded over slices of the nut of the areca or betel palm. Dried tobacco-leaf, cutch and spices—cinnamon and cloves—are frequently added. "A betel-chewing" is a common phrase for about a quarter of an hour. Old people who have lost their teeth pound up the betel in a small brass mortar (*kun-dyeik*) for chewing. The spittoon (*tuć-gan*) is indispensable.

The native tea is prepared by hill-tribes of the North. It is either in dry balls the size of a fist (*sin-chî*) or loose (*leppètchauk*), or is pickled (*leppètkkan*). The dry tea is infused in the Chinese fashion (*leppèyye*, No. 146).

141. GETTING FIRE BY THE NATIVE METHOD.

When the platters have been rinsed after the evening meal and the tables put by—*sabaè-hmauk*—which gives the name to the hour, the day's work is over and the young women smarten themselves up to receive their *hsaux*. The chief toilet-requisite is the face-powder (*thanakhâ*)—the cream-coloured bark

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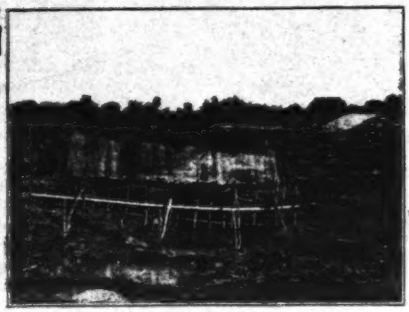

198. SLUICE OF LAGOON FISHERY (IN).

banks. Ducks' and fowls' eggs are also eaten.

Small fry and the bony fish are made into the Peguan condiment *ngapi*—pressed fish. The process is essentially the same as that of anchovy paste manufacture, but is conducted in a much rougher way. The fish after being taken are spread out in the sun and then pounded in a mortar, again sunned and again pounded with about a quarter their weight of salt. Fermentation is not uniformly arrested at the proper stage, so that the product becomes contaminated with putrescence. According as the compound remains moist or dry it is made into balls, moulded into bricks, or stored in jars. *Ngapi* is sent to Burma Proper and the Shan States in enormous quantities. Fresh fish, dried fish, and *ngapi* are much the same in price, one half to one rupee the viss (3.65 lbs.) according to quality. *Ngachin* is a crude and unwholesome pickle made by putting fish to ferment with boiled and salted rice.

258 Salt used to be obtained from sea-water and from brine wells in the interior, before the import of salt began. The manufacture still drags on, as the local salt is better for curing purposes. At spring-tides, sea-water in the estuaries is let into shallow pans like rice-fields, or it is raised with the *Ka-hnaé*. After the brine has been concentrated by evaporation in the heat of the sun, it is boiled down in spherical earthen pots, which are built with clay into a vault over a furnace. Iron cauldrons like those in No. 186 are superseding the earthen pots, and the round cauldron is in its turn being replaced by a flat iron pan.

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The chase, so far from forming the diversion of princes and satraps, remains to the *vauriens* of the villages

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199. SHORE NET

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221. UMBRELLA MAKING.

of the work can be done on a lathe. To prepare the wicker for lacquering, it is first given a "rough-stuffing" of fine clay to fill the interstices. The work is then painted with *thissi*, which penetrates and toughens the clay and binds the fibres of the wicker. When the *thissi* has set, which takes several days, the work is put on the chuck of a bow-lathe and ground smooth with a fibrous stone—a petrifaction-product. Varnishing and grinding are repeated till the surface is smooth, colour being added to the later coats. Then a coat of contrasted colour is given, and when the varnish is about half set, the pattern is chipped with a metal style through the fresh layer to the hard lacquer beneath. After the work has hardened, the patterns are embellished by scoring rings through the layers, with a tool like a carpenter's gouge, so as to bring out the underlying contrasts. The patterns are arabesques and conventionalized figures.* Subject designs are also executed (No. 224). Finally the lacquer is polished with buffs of graduated fineness. A peculiarity of *thissi* is that it sets hardest in a moist atmosphere. Every manufacturer has an underground cellar—a thing almost unknown in Burma—for the wares to harden in. Pagán, the centre of the industry, is at the same time the driest locality of the dry zone. The finest lacquer, which is only made by a few highly-skilled workmen, is so elastic that the lips of a cup may be brought to meet without the ware cracking. As much as twenty-five rupees is paid for a cup of such quality. The ordinary ware has not the tenth part of this elasticity, and sells for one to ten rupees a box. The deep cover of the betel-box is the traveller's ordinary drinking-cup.

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222. LACQUER-WARE MANUFACTURE.

* See the end-papers of the binding of this volume.

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SEE SILVER PLATE

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234. WASHING FOR GOLD.

silver, of the work, for workmanship. The fineness of the gold used is from eighteen to twenty-two and a half carats. Copper is the alloy for gold (four to sixteen *yué* of copper to the *kyat* or tikal). Silver is used of rupee fineness (four *yué* of alloy to the *kyat*) up to pure metal (*ban*). The intermediate fineness of sterling silver is the most usual. Silver is alloyed with copper and with zinc. With the few implements named above, plate for display and ornaments for women's wear are fashioned, of beautiful design and considerable finish. Chasing and *repoussé* ornament are used for the gold and silver plate, filigree and beading for the gold ornaments. Those who can afford it, serve drinking-water to their guests in a large silver bowl (*paldt*) holding a gallon or so, with a small *paldt* floating on the water. Other objects of luxury are silver lime-boxes, betel-boxes, hafts and scabbards of sabres. Broad zones of *repoussé*-work are relieved by fillets and beadings. The plain vessel having been hammered into shape is filled with a tough lac. This affords a ductile matrix, yielding where the chaser is applied and supporting the relief portions. The first step is to outline the work with a bronze punch, after which the lac is melted out and the metal annealed. Lac is poured in again, and a stage of relief raised. By successive annealings the full relief is obtained.* The figure designs are the signs of the zodiac, episodes from *zat*, and mythical animals. Women frequently carry some thousands of rupees worth of gold in the form

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235. VILLAGE SILVERSMITH.

* The figure to the left in No. 237 is Go Tha Ban of Maulmain, the silversmith who designed and executed the tools used for the sides of this volume. The back is from the cover of a *Kambawzd*, to the colours of which it corresponds.